Mr. Nyland: So, tonight...what will we do next week? It's a very strange kind of a week, with fourth of July coming on Tuesday. And it's not our habit, you know, to make allowances for vacations but, at the same time I think we'll make an exception. No meeting on Monday and no meeting on Tuesday. No movements on Monday and no movements on Tuesday. Wednesday we will have lunch, and Friday as usual. Saturday also movements. That's for next week, So, Monday group will meet again two weeks from today. That ought to give you a good time then. Maybe tonight you want some tasks that will last for two weeks, instead of one. You know, you must ask yourself every once in a while the question of how serious you are about work. And that you are not only serious that you happen to come to the meetings, but that the seriousness is there during the day, and it would be a very good task for two weeks if at the end of the day you would write down quite honestly how often you have thought about work, and how often the thought was accompanied by the desire to make an attempt. In that way you can see if you make any progress. But at least it will give you an indication of the state where you are, and where you want to live. Maybe you don't want to live primarily that is, with the accent on a spiritual existence. I think it will be a long time before it even becomes fifty-fifty. But even I would say if at the present time you try to live ten percent in the wish for wanting to grow and ninety percent you still accept yourself the way it is and let it go as a result whatever Mother Nature has given you. Then at least you start to make a little inroad into your unconscious state. Ordinarily, work in a city and contact with different people and surely not enough contact with people who are interested in Work on themselves, will naturally have such an effect on you that it is very difficult even to take the thought with you, and that for that you might have to use every once in a while little help... help-material, certain things that you... that remind you that you will put in your pocket, jiggling of the coins in your trouser pocket, or whenever you comb your hair, whenever you straighten your tie. Whatever you do, in a variety of things during the day that maybe there are certain times that you actually can think about it, and then when you think, about what... what do you think about? What do you think about your own life? In the beginning in the morning, prayer maybe, of coming to yourself, again in

the evening, looking at your day, what is your day worth? How did you spend the energy, the time, what were your thoughts, with what were they occupied? Not only tonight, now when we talk about it, because now everybody is holy, and sacred, and willing, and without any question, serious. How much is carried over? Try to remember last week and how you were at the end of the meeting, last week. And how you disappeared and when it was over and I say 'good night', and then what? Any remnants left of anything we did talk about, anything that at that moment was still written, perhaps a little bit more of an emotional involvment, or a realization that something ought to be done, or did ordinary life take over as soon as you left the door? And there you were on the street, talk, talk, talk, and catch a bus or subway or whatever, back again in ordinary life. And when was the first time that you happened to think about the evening? And then, how much did you recall of what we talked about and when you did recall, how much was there of you that you tried to remember it really? What was the value for that day of that evening? The value when you read, the value when you actually sit and meditate and consider your daily life, your responsibilities, how you take them, what you do with them and how much time again, you spend on that kind of thing, not in things that are similar or closely associated with them... it's easy! and to some extent it is very cheap, you know. It is very cheap to be interested in reading, and to have all kind of philosophies that will put you to sleep in time, but for the time being when you read, then it is very exciting, and you are interested in it because you think it will do you some good, and ultimately it <u>will</u> do you good, but, you see, the accent is many times just in the enjoyment in that what you are reading and very seldom that it will give you, out of that reading a very definite desire that you ought to do something about yourself, because the result of something that you like to read is just the opposite, that you are satisfied. And when you're satisfied, why should you Work? After you have eaten and your stomach is filled, <u>who</u> wants to Work? Everything is roses, roses. You just have received a letter from so-and-so who loves you or likes you very much, and you simply endulge in it, you sit and say 'how marvelous the world is!' who wants to Work when it is sunshine and blue sky? Who wants to think about rain? when you don't need rain. When you're not an agriculturist who needs rain, then it is the reverse, maybe then you don't like the sun. But in these states, how long,

really, is the accent on the wish to wake up? I say after you have your stomach filled, after you have your mind filled, lovely things, after you have been listening to some art form, maybe music, maybe sometimes sitting out in the country and listening to birds, or to see how beautiful it is with the fog gradually disappearing, and you sit in your chair, quiet, maybe, because you don't have the pressure, maybe that you don't have to mow the lawn as yet, or certain things that can be post-poned. Do you ever think of Work then? And reversely, when you are engaged in something that disappoints you, and it engages you in a negative sense, then you maybe, you want to think of God? and then maybe you want to ask it to let it pass by because it is obnoxious to you? and do you Work then? when you ask for some change, and you think then that you have enough suffering, and that now is the time that God should change it, and you are so completely involved, the identification with yourself, the love of yourself which is hurt, there's no time then to Work, you don't want to, and if you think you are working, all you are asking for is that the condition in which you happen to be at that time will pass by so that you can, I would almost say, enjoy yourself a little more. You are identified, all the time identified with everything, high or low, positive or negative, and you might say, the more involvement, the less chance there is for any kind of thought for work. And at the same time you have to! The realization of a man of that what he is totally, that is that what is the totality of all the facets of himself, in all conditions oflife that he can experience, with different friends, in different places, wherever he happens to work, whatever he is doing, in different states of his body, hungry or not, the totality of a personality with all the sides, windows, you might say, looking out on the rest of the world, sometimes the windows are more or less in a circular circle, that you see many, many things and sometimes the personality is only a little half or three-quarter, simply because all the possibilities of what a man can experience is never experienced by one man only, but whatever there is, that what you at the moment experience, makes you forget the other states. If one could really see himself as a sphere, maybe a sphere which is not entirely spherical, not entirely maybe like an elipse, there may be openings in it, it may not be complete enough, but in any event there are many varieties of aspects, and that at such a time when you are in dark, that you remember that there is also light, and when you

are in light it's also dark, and at that time, it is there, not later, it is not that the darkness will disappear, and then it will be light, light is now. But you don't see it, and the realization of what you are in any kind of a condition, and whatever it is that now affects you and whatever experience that you do have, it is at that time you have to remember that Work exists... not when things go wrong, and not when things are so marvelous, but at the times when you can actually realize that it is necessary that Work should be continuous in order to free yourself from this earth. But it's the attachment to earth that keeps you here because you love it, you love to be here, and you love to be asleep, and you love to love yourself, you have vanity, you know it, conceit, so-called 'ability to do', and you can, as far as life is concerned, fine, and if that is all that there is to it, again and again I say, never mind about trying to become conscious. Indulge as much as you wish, and then every once in a while, maybe, it comes to your mind that perhaps it's a little bit filling you too much with a lot of nonsense, even if it is enjoyable, even if it cannot digest, even if it is giving in to eating candy. And the times you start to question youself, do you question the expenditures of your energy, you question the fact that if God would come next to you, and would he accuse you, would he see you actually, and would you dare to look him in his eyes, if God has eyes, where is your God at that time? inside, and do you look inside, and do you dare to see the eyes of God inside of you, looking at you? At the end of the day, when you are alone and you really can be honest and you don't have to put up a certain face or a facade for someone else, but that you are in reality with you in your essential essence chamber, that what is the holiest of the holy for you in your life, the reality which you can every once in a while become acquainted with, and every once in a while how necessary it is that you open the door, that you dare, and that you want it and that you know that you have to face it? Sooner or later you will have to face all these things; don't wait too long. Later on when you get a little older, and at the times when perhaps you get decrepid, and there is not so much life force left, maybe at such a time, when you have time even to think and maybe you can be sorry. There is a certain length of time, a time length of your life, in between which you can work. In the very beginning you cannot, when you are a little child you do not need it. When you grow up you have to accumulate facts and data

about yourself, because you have to become aware of that what is your life as living, and a child and a growing-up child, and a boy and girl, does not have as yet enough kind of experiences, even to consider, and the rest of life is still ahead of them, so of course they don't want to think about it, and it would be utterly silly to tell them about how to wake up. There is a point at which one starts. Maybe just a little bit before maturity, a little bit before the intellect starts to become crystalized, that the interest of certain things inone's early youth, when they become crystalized it means that they already take on a habitual form of recognizing that what one has seen before, and that the little bit of what was joy in seeing it for the first time has worn off. That is a critical period, and that is something that starts much earlier than you think, but at that time there is material to work with, and then a person could be told. A young man, a young man now, the teenager, they could be told at times, that there is something else to live for, and that it goes on for quite a number of years, it goes up and down, and there are times in which it is a little bit more conducive, because you also get through with certain ordinary experiences of your life, and you settle them and it can give you a little bit more assurance, and perhaps you don't have to spend as much time and energy living through them because you already know certain things, and there is a foundation in you, and your personality becomes a little bit more fixed, not entirely unflexible. Still it has a substance, and it will keep on having that, and the aliveness can keep on feeding it for quite sometime. And it is not when your eyes gets a little bit weak so you have to get glasses, or that you become hard of hearing, or that sometimes you are a little decrepid and you have some kind of arthritis, or some kind of pain in your stomach, or whatever it may be, even that it doesn't matter so much, because senility doesn't come too soon. There is a long period, but then, towards that, and as you grow older, you will face it, and you will face it now because you will think about it every once in a while, "what is happening to my life?', and you look back and you see it that it has already gone on twenty-five years, thirty years, thirty-five, forty, and now what? What is there to show for of youself? Not your position and not the so-called respect, and not the money, and not the two cars in the garage, and not even the house in the country. No, what is there of your Soul, what is there that is permanent, what is

there that you really could count on? And you don't want to count on your body, and you know that your body will not always help you; at a certain time it will let you down. And again, what is the seriousness of life? That is why we talk about a possible spiritual development, an evolution, the necessity of man actually to understand the accent being changed onto something that is of course more permanent; in our sense of the word more permanent, not as yet absolute because it will be a long time before that kind of permanency will become actually omnipresent. It is a long time. It is not necessary to bother too much about it, as long as there is growth. A plant doesn't care how high it will grow, as long as it is growing. A person is alive as long as he is alive when he wishes to remain alive. He does not know what he will be not even until after forty, fifty years he won't know. He cannot define it; he will see it when he gets there. But he has to be afraid that there is some form of death somewhere at the end of his physical life. Of course there is death, but there is death already many years before, and before senility sets it. It comes with allowing habits to continue to exist. It becomes much more firm in allowing certain things to go in the least resistance, to make it easier for oneself, to become lazy, less active, and mostly less active in the desire not to have curiosity in seeing what goes on in the rest of the world, that is if you do not become interested in that what is the Fate, or what happens to be the experience of other people around you. You are already closing up gradually because you become too self-satisfied, and the sooner you become self-satisfied, the smaller your world is going to be, and the sooner it will start to crumble, because that little world will have no chance of continuing to exist in the rest of the world, when that continues, and as I have said many times, it continues to exist regardless of your own concept of it. The part we are of the rest of the world and how to adapt oneself to that, and what there is of ourselves that with that we can understand what takes place in that world. Our own world becomes part of it ultimately, and sooner or later you will have to face the problem, 'I am alone,' or 'do I have responsibility towards others?'. And this time it is not a responsibility which is natural that is towards your mother and father and your immediate family, and also as far as professional is concerned. NO! There is a question then, what is my life worth, for the rest of a few people, sometimes people I don't know, and sometimes

that that what I am now cannot have any particular effects on someone else. You see, it is not included in educating your children, after all, it's your own. But, it has to do with the state in which one is, which then at times is required to give off a certain light. It has to create an atmosphere. It has to be there, and being there it has to extend a little bit further than just the physical body and it has to have an effect. You have to have an effect on other people. You have to help them, if you possibly can, but you can help them mostly by being and manifesting that, so that they in turn and in time, can perhaps look at you and say, 'what happens,' and 'what has happened,' 'what is this person,' 'why is he like that'? It is not that you have to become a holy man, or a guru, or someone who sits under a palm tree. It does not make any difference. These are perfectly marvelous examples of how man and human beings can be, and then of course can have a certain influence which is a little bit more far reaching. I'm talking about ordinary life. In ordinary existence, in daily existence, in dealing with people you come in contact with, and sometimes with people you are not in contact with, but where you have nevertheless a certain affect or an influence on them. This is the consideration as you grow older. And instead of making your world smaller, your world should be enlarged. It should include many more people. It should include thoughts about others, and feelings about others. You have to be conderned. It is not a matter of leaving it to someone else, you have to be concerned, without becoming sentimental, without sacrificing too much so that you forget what are the immediate requirements of yourself as a person. Never forget your obligations that are right next to you in your hands, and you have to do because that is your responsibility. Now, I'm talking about how to become a man, how to consider other people and have the proper attitude towars them and to see in what respect you become responsible for their behavior, and what is it that you in your attitude can actually show that something is alive in you that it keeps them alive, if they see that you are alive, and that old age will not have much of an effect on you, because it is nonsense to think that you have to die too soon. You have an aim. You have something that can remain, something that can be spiritually developed, something that is not subject to the ordinary laws of the earth, something that can be free from your body even, and that can have a life on its own, and an existence by itself. Of course, it is

Kesdjanian, it is that kind of an emotion which has to be there for a man whenever he becomes a man, because he is never a man with his voice only, with his mouth. He's never a man with his posture. He is never a man whatever is taking place with his eyes and his ears that he hears or sees. He is a man with the inner existence of himself, of something that is his inner life, which at times he will allow to come out in a variety of different manifestations. A man is not a man on the surface. A man is a man all the way through, all the way down to that what he really is, and the closer he can come to the center of his own world, the better it will be for him, because the more permanent it will be for him, and the more ability there will be for him to continue, since he has then, a stability within himself to which he can return. One can say, 'God within one', 'Heaven within your heart', somehow or other all these terms become a little bit religious, but religion has such a bad name at the present time that as soon as you use the word 'God' that you think that you are even misusing it, or you should not use it, or you should not have too many quotations from the sacred books. Read all the sacred books you can. See what other people have done, what they have tried to tell YOU, because it is available to you. Be open to a variety of different possibilities of how man as part of mankind has tried to solve the problems of life. After all, we are not living just here, and we just do not have any particular monotony as far as objectivity is concerned. It happens to come to us at the present time in the form that Gurdjieff has formulated in some way or other. But don't make a mistake. There are people who have lived before us, and they also have been quite honest and quite serious, and also intelligent, and also filled with emotion because they were faced with the same kind of problems that we are faced with, and perhaps a little freer, maybe sometimes a little easier, because the world was not as complicated and perhaps their life was a little longer than ours, but at the same time, principally, the human being always has been the same from whatever the beginning was of Adam and Eve, until the present. And it will be like this, until there are enough people on earth to understand their world, their own and in the sense then become conscious of the existence of themselves of how they should be, how they should grow, ~~how they should grow~~, how they should work, what they can represent, that then because of that Mother Earth will change and not before. Mother Earth at the present time does not have a mind or a heart. It

should be created by a nucleus of certain people who understand what it means to be unconscious, in their own life, so that the little world of each human being, if he could become conscious, is a replica of that what takes place on a larger scale as far as Mother Earth is concerned, the earth will ultimately become a planet. That what takes place at the present time in man, has taken place already on earth, and that what earth now represents is a level of mankind that mankind is, and what can happen to man in his growth will happen to the earth ultimately. It's exactly the same kind of relationship. IT'S exactly the same of how evolution takes place one level or another, the relationship is always the same in relation to that what exists. It is different in kind of quantity, and sometimes quality regarding each level of being, and there is definitely a difference in quality or in quality, or in quantity, regarding that what is earth as a whole, and mankind as a whole and each human being. But you see, what has happened before, what has happened to earth, why the earth finds itself at the present time in this terrible condition, in which apparently there is a tremendous amount of energy that has to be spent in order to maintain it, and it has to be sent to the moon in order to keep the moon at the proper distance from earth. And for that, much suffering will take place among human beings as there are, and that for that reason earth is still what it is because mankind is still what it is. That is why the message, you might say, of Gurdjieff coming at this time is really the right kind of message, to wake people up to the fact that something <u>has to be done by them</u> not by someone else. And that here and there, of course, there are groups of people who like to work together, if they possibly can, and who would like to become conscious among themselves, and with the help of each other, and that that takes place here and there on earth, very, very few compared to the totality of the all of mankind, but nevertheless, they are marvelous signs, because that is life, and it ought to be and it ought to be represented in their way, depending on where they are living, and what they can understand, or to... or to the extent of their whole development. And we are in exactly that same kind of state, being exposed or having heard about that what is required for man, how to wake up, it is up to us to help each other to wake up in order then the totality of an influence on the rest of mankind can be felt in the condition of earth, so that earth <u>need not</u> suffer as much as it does now. It does suffer. It is unfortunate because of its place.

It's unfortunate because it happens to be in the ray of creation at the place where it is not as yet a planet, and where it honestly is striving towards it, and as far as the time is concerned it is simply that the time measurements where the earth is being larger and of a different kind of a scale than mankind, still it is so slow, seen from the standpoint of the life of a man on earth. At the same time, inexoribly, nature continues to grow. And there will be on earth certain, events, in the sense of becoming a conscious planet, and that for that reason, exactly the same as what can take place in a man when he wishes to develop to full consciousness, and that in that he can create three bodies for himself in order to become one within himself by the joining or the fusion of the three bodies. This same process will take place on earth. That what is in man which has sunk like Atlantis, his essence that disappeared, and that at the present time only has left a certain place, that we can find if one actually starts to live in accordance with the possibility of the development of Kesdjanian body, and overbridge that particular 'fa' which is in the way in the octave of that kind of development that ultimately that what will come in man, if he becomes conscious, is exactly that foothold, that weight by which his solidity will become known for himself, and on which he then can stand. And that in his body and out of his body will rise again essence as Atlantis, and it will appear again, because that in itself as emotion has a message. And in exactly the same way, Atlantis will come again to the surface of earth, and many things that have happened on earth, which meant destruction in the development for earth of, you might say, a different kind of body, because you see, it is a different form of life on earth. All we see now is nature. But we don't see beyond Nature; we don't see back of it; we don't see in it; we don't see through it. Man has to learn to consider Nature as a phenomena on earth, and at the same time that that which makes this phenomenal earth, and Nature exist, that that has a reason of existence in a pneumna of earth, and the pneumna of earth we have no words for, because all we can do is compare it with the state oneself, I say, the essential

part of earth. Sometimes it is said, 'the solidity of earth', sometimes I have talked about that what is actually the 'inner, inner crust' -- that is, that if I go from the periphery to the inner side, to the center point of earth, that that is solidity of island for one, the representation of that what is for a man strength it is for earth strength, because it's specific gravity is more for iron than it is for sand on the surface. And it is out of that that gradually these kind of things will again come to the foreground so that when they again then exist, they will exist in a permanent state, and they will not be subject anymore to further destruction. And, in that process earth will have moved up to the planetary level, because it will have a Kesdjanian body of its own, which density belongs to the level of planets, and not to the level of earth, where earth unfortunately happens to be. You see, this aim of man for himself is not at all for himself. Once in for all, get this clear in your mind, that <u>everybody</u> is under that law, at the present time, unconsciously, and that everybody is not his own master, and that every person lives his life in accordance with ordinary mechanics, because that is the way Mother Nature wants him to be, and that is the place on earth he has to fulfill. And, like it or not, that is exactly the law that applies to every person, particularly when his body is predominant, and when the other things in him, his feeling and his mind, are not as yet sufficiently developed to know what it is all about, so that we still accept the personality as an end in itself, and not as a means. This is where we make this mistake because we think that we know; we think that we can really feel; and we think that we have some kind of a will by which we can move from the surface of the earth, and going from San Francisco to New York, if we wish. Of course we can! But what is it?! When we fly we still need some kind of an instrument, and when we fly, we still have to have gasoline coming from earth, and it exhausts after a little while. And when we get, even if we do, to the moon, what is there to live with, or FOR, even. What is there within one? We want to go to the planets, what is planetary in man? What is equal to the necessity of living on the level of the planets? What is there that we really could call emotion, within oneself a little bit of feeling, and a little bit of feeling that

is expressed many times in ordinary manifestations of the body. We are still so far away from it, and that's the reason the earth is still so unfortunate. IT's our fault because we don't understand it. And because we don't understand it, we remain subject to the laws of nature as they are now, and for that reason unconsciously, we are simply being used for maintenance, for the purpose of living our lives, by giving us at the present time some idea that it is all right for us if we just continue to live, and be nice and kind among ourselves. And that it will not buy for ourselves any bread, because it will not develop us. This is the terrible thing, because we are still led to believe that we are doing the right thing by just existing on earth the way we ought to in accordance with whatever laws there are. And the subjectivity, that what is constantly subject to the accidental laws which we don't understand, we set aside because we don't even want to think about it, thinking that that really doesn't belong to us. It belongs to us as much as spiritual development belongs to us. It belongs to us as much as we believe that there is a higher form of being that we have to somehow or another come in contact with, and that we have to hope that somehow or other it will enter or come to earth for us, because the level which God comes to earth is only as far as the planets are concerned. That is where he stays every once in awhile. I've said it before, he will visit— he will visit the planet Purgatory. He will visit several planets, because it is only a visit, he doesn't have to stay there. God is on the Sun. For us, that he recognizes, because the sun is the center of our own little earth, our little universe, our solar system, and that is us. He will visit our feelings, and through our emotions we can reach every once in a while a glimpse, or a taste or sometimes it affects us, and starts us at times in an emotional state to be a vibration, as if it has a reality of a different kind that what we are used to on earth. As far as our mind is concerned, even the stupid unconscious state in which it is, it every once in a while has an inkling of something existing, and with that the hope that, somehow or another, by hook or by crook, or by some kind of a method that we may be able to find a conscious state where

God can actually dwell and direct, and tell us what to do. God will not stay within unless the mind has changed into a different kind of functioning entity, becoming conscious and knowing, and in the knowing also the feeling being united and becoming an emotion, and the two together forming for man to be a will so that he can do actually, as a man, that he can be harmonious. Such, of course, are aims. And it is the only way by which you will gradually get out of this stupor of thinking that you know, and that from that standpoint you will be able to recognize what is really taking place, and that you are not any longer, you don't have to be any longer a sheep to be slaughered and used up for mutton and wool. These ideas of what we are, that what we think we are, that what we think astrologically our chart, of that what is a description of our personality, of that what with which we were born, and how we were affected and how we are now, and as I say, Mother Nature tells us that we can do this and we cannot do that. All these things are right for the standpoint from where we start, but from your horoscope you start, with your horoscope in your hand, you start to work because you know a little bit more about yourself, and you know what the difficulties are, your tendencies are a little bit more described. There are not such surprise any longer. It is marvelous to know a little bit more, because otherwise you would have to spend the time to find out. Horoscopy is the same kind of a thing as physiognomy, of that what you read out of your palms, of that what you every once in a while experience as an extrasensory perception, of that what can give you insight in ordinary life. If it doesn't go at the cost of certain things so that you destroy too much of your laboratory, your instrument. All of that is useful, everything that you can put in your head, everything that you cannot attend to, and yet can be exposed to, certain influences of art on you, any kind of a thing that you want in a philosophical line, that you want to think and really contemplate, and try to evaluate what are the thoughts for, what do they lead to, what can I attach to them so that I can go. And that, mostly, that what is important for man, of course, is his relation towards his God, his own conscience, to develop it in such a way that it actually can tell him the truth. And with the truth you will finally conquer, because that is the only way in which objectivity can finally result. You cannot conquer the next world with the last. Lies belong here, hypocrisy belongs here. That is what Mother Nature wants

us to be, because she wants us to remain asleep. She doesn't want anyone of us to be a black sheep who suspects. We are, Gurdjieff calls it, under the influence still of Kundabuffer. We are not with the organ Kundabuffer. That was at the time necessary in order to stabilize this planet, when it was still in an unsettled condition. When it was still possible that the Moon, and the other Anulios were taken off because there was no atmosphere. There is no more room and no more necessity for the Kundabuffer to exist. The atmosphere has taken its place, and the atmosphere maintains the consequences of the organ Kundabuffer. That is why it is hypocrisy to believe that that what is astrologically a chart for me is binding. At most and certainly it can be helpful, it will give me an insight of what kind of an instrument I have to work with. And it's exactly when I know that it is difficult and that there are certain things that you might call Karma that I have to work away, that I don't run away from it, because I know it has to be faced. It must be faced, if I don't face it now, I will face it some other time, and I may as well face it now, because then I can get it over. With the astrological chart in your hand, you see, you change it to an astrological chart for your head. And when it is there in your head it is a heliocentric chart. It is subject to an entirely different set of rules, as far as theplanets are concerned, because when you are on earth, the planets, you might say are above you, but when you are on the sun, the planets are below you. When you are on earth, the planets are still your master, when you are on the sun, the planets have become servants. And exactly that planetary influence for a heliocentric chart will give a man much more insight into what he has to be because he knows then that he can command his planets to do according to his bidding, and he is no longer subject to the rules of the planets, which for earth are above him. This is tremendous difficulty that people always labor under because they think that that is it, and that's the end. It's the beginning only, because it will give you much more insight in yourself for what you have to do, and with what you have to work, and what is your hope, your castle, your laboratory, your work place, really your workshop, with which... in which you work with the tools you make, all the tools of your personality, all the different tricks that you have, all the different habits, all the different features, including your chief feature. All of that is your tool, the tool is the trait of your characteristic, the tool is the insight into that what you are, what you habitually, the way you now behave, that becomes a tool in the hand

of what, you can say of a master. And there is no master, in the hand of that what aims to become master, in the hands of what you now give your little 'I' to do to be able to work, with the tools of your personality, so that then, the tools, being sharpened, will actually do the job the way they should be, and that the tool that is not right will be thrown out in the utter darkness, because it is of no use any longer for the development of a Kesdjanian body. The accents, the emphasis on one's life, of course, is in the head, of starting to become clear, and in your emotion, to push it and push it, and constantly have it, have your emotion in your mind so that your mind gets into your emotion. It is a combination of these two that have to become a unit for oneself so that that what I wish I also think, and what I think, I want to wish, that there is no argument again and again between the two, when they are united, then there is a consciousness and a conscience, and that is the two phases of man. You see, this is what he has to be when he is a sphere, because that what sometimes is light is dark, as far as emotions are concerned, when the light is in the head, and sometimes what is light in your emotion may be dark in your head. And both exist. Like the sun is lightening up now part of the moon and the other part is in the darkness. It always is, remains that way, although the moon does turn around, and it turns around with its face to the earth, if we take the earth, the earth turns around and what is dark twelves hours later, it is in light. That what exists now as light also exists as earth in darkness. That what is a conflict between mind and feeling exists now as a conflict and has to be understood as a unity, because one is a different kind of looking at things from one side or another, and I become a man when my consciousness and my conscience are united, not that they become one, but that they have separate functions which both aim at one thing - the Will of man. The function of consciousness and conscience is not to just exist by themselves. In exactly the same way as the ordinary mind and the ordinary feeling do not exist just because they want to enjoy themselves. In an unconscious state, mind and feeling exist because they have to give to man his activity, and his motivation. This is man on earth in his behavior, physically his manifestations, as he appears to others, and as he is compelled to behave because of what he thinks and what he feels. And so the ultimate aim of any form of consciousness, that is, self-consciousness and also including in that would be cosmic con-

sciousness as a separate step further away, and further development... needs a conscience to bring about a balance between the two in which the two can function harmoniously and homogeniously, and that the reason for that existence of the development in man is that then they form the motivation for man to be as a man, to be able to do. This doing of man becomes the most important part of himself, after the other two have been settled. Don't start enjoying yourself because you have a little bit of conscious, and, for heaven's sake, don't do it when you have a little conscience, because if you do enjoy that, you might leave the earth prematurely. The enjoyment of your conscience in the sense that it becomes a wish to unite with that what is mystically still unknown and that belongs to a higher level of being in the form of perhaps God or His Endlessness. If you enjoy your emotion of that kind in the mystic sense, you miss out as far as the rest of the world is concerned, and you are not as yet fulfilling your task of being a man on earth expressing his will; a will to live in the first place, a will to continue to understand things as they are and to accept them for whatever they are, and not to criticize them and to help them in which ever way one can. And ultimately, the will to understand the laws of God. These are the things that man has to do; they belong to objective morality. The requirement for man to be first as man, as emotion, as conscious, as consciousness, as conscience, as will, united, and then to be ready as a unit, as a harmonious man for the next level after his self-conscious development, to become cosmic, if he actually could understand what is meant by becoming cosmic, by becoming a part of the totality of all things, and then in that part, becoming fused, and then disappearing, because his life, it is not worth anything any longer with his name, that what becomes him will become something else, and for the time being we simply say 'God' because we have no other name in order to indicate that what is the highest, or that what is without any dimension in time. So what will we do? Again, and again that problem has to come to you each day, because you see, theory is applied and feelings, and emotions, they are lovely, and they belong to man; they belong to his enjoyment, to that what he really feels, and what he thinks and then he is, and then again the question what? NOW when I experience that I have a realization of consciousness, as if at such a time my thoughts and my feelings do not exist, and I have definitely an experience of being and I ask myself, what now? And with that I return to

earth, because it only lasts as long as this experience of being, simply because in the state of being I have not as yet instruments enough that can handle the situation to maintain it, because it is so new to me. That is I have not developed as yet in two different organs which can function in understanding and which can function as an emotional, real emotional religious state. It has not as yet developed to be able to say to man 'now do, and do', and your word when it is 'yes' is yes, and there is no mistake. The reliance of oneself on that what one should stand on, the reliability of man regarding his fellow man, his love for them to help and to be able in that way to help sustain and maintain, and to help support that what is the law of His Endlessness in the Universe, as we now know what words might have been created because of again his will, whatever it means, it is very, very difficult as a concept. It is completely outside our own solar system. I would almosy say 'why bother?', because that what counts is our own little world, and that has to be cleaned up; it has to be made, it has to be created, it has to be put in good shape, in good form, Our life, our earth, our body, our feeling, our ordinary thoughts, they have to be cleansed, purged. We have to suffer, maybe a little, maybe a great deal, but we have to Work, against the grain, we have to overcome things... it will not be given, you know it, you have to Work, you have to work at what?..To Wake Up. Work to make attempts, an effort at the time when you have the thought or the feeling "I wish" that you then say "now I am" which is different because the realm of your awareness is not the realm of your thought. Alertness belongs tc your thinking process, but awareness is different; it is free from thought and free from feeling. It stands by itself as an experience of a realization of existing, as I am, without questioning it, to accept it as it is. This is the message of Gurdjieff; this is the message for man at the present time - TO WAKE UP, to see what takes place around them and to be able to stand all the, I call it, 'stench' of civilization. Because that's what it is. It does nobody any good, and it is already too big and too full grown that we cannot even encompass it, and we don't know what to do with it, and have outgrown already our ability to manage it and control it. And therefore, the only way is that you start, everyone who can start to control themselves and in this controlled point as a unit belonging to the totality of mankind as one life, if it could become conscious, that then

the recognition of that form of consciousness can create amount some, a certain atmosphere of an existence, which will help because of its density to pull the earth up out of its own boot-straps where it now is and gradually evolve to the level of planet. This is the task of mankind. This is the task maybe of a few. Maybe it is a task which is utterly impossible. And still one tries because that what is involved is not only the earth, it is in the first place that what one is oneself, and the recognition of that what one is, the knowledge of that what one is, that that is not enough, and it is not the answer to life, and it is not in the reading and it is not in the feeling, but it is in the being of something that is independent of all of that, and that God will then in that kind of a recognition, make you a man because you really sincerely and honestly you wish to become free from that what now binds you, and what blinds you, so that then, somehow, someday, sometime, you will see God and recognize Him, because you have found God first within yourself, and you know, you might say, what he looks like because you have seen his eyes. This is the point for oneself, for that reason you Work. You Work with all your little bits of things, that you know you can become aware of. A lot of it will already disappear, because in the presence of that what is objectivity, a lot of stuff and nonsence does not belong. And you also, your thinking and your feeling will gradually be purified a little, not very much as yet, but sufficiently in order to keep on thinking, feeling and be able to have a direction. No form in you. Disperse the form. See clear. How do you disperse? By sunshine. By the creation of a density that will absorb the fog. You know fog only starts when it cools off. When the atmosphere gets heated it can carry more moisture, and even the clouds disappear. This is how the little 'I' is made. To surround by means of that what is your wish. The surrounding of little ' I' with that kind of a density that all the sins of the earth can be carried, and that they will be absorbed by the energy and the atmosphere you have created, and because it is absorbed, it will not act as something in between the little 'I' and yourself. This is the attempt, the effort you make to place whatever it is that you experience in the proper light, and you consider when you see what is right and what is wrong. It doesn't matter if your measure at the present time is wrong, or not entirely absolute. It is sufficient for proportions. It is sufficient to compare it with similar kinds of things, until finally out of that you will

get more and more, and closer and closer to an absolute measure. It is not as yet necessary because everything at the present time in an unconscious state is relative. And even in the semi-conscious, and even in the state in which, you might say, the sun exists, it is still relative regarding the totality of everything existing. So don't worry about this absoluteness, when it is not as yet... entirely or completely absolute. It is sufficient to work with. The final axiom of the axiomatic existence as omnipresence will only come in the end when you are willing to die, and to die completely, everything that that what is now form and further wish for form. And it includes all stages of any kind of appearance of yourself, under your name, or perhaps not under your name, in any form of spiritual existence. It is at the end of that, that that question will be asked, are you willing to be united with God? Then it is absolute, then it is an axiom for you, and all the way from now until death, I wouldn't say even time, until that eternity becomes for you the experience, all that time, I use it now as a duration measured in the ordinary sense - all that time you will work with working hypothesis, you assume it to be until you find facts that cannot fit, and you change your hypothesis into something that is workable, and all the time the workability of work, that what you understand at the present time as being awake or aware or observing yourself, -- it is subject, as a working hypothesis is, to the accumulation of more and more facts about yourself, and the honesty that is required is to see if the facts fit into your concept and your experience of awareness. And that gradually you will see that facts do not fit and that then your idea of an awareness perhaps has to change, and it is perhaps not wide enough as yet, or not deep enough, or not sufficiently clear. All these things regarding work on oneself are all the time subject to a certain change, and you do not know what the change will be and still you start working and working with the working hypothesis, hoping then to find something, almost I would say that would throw it out of balance so that then you have to do some other work in order to make it fit. This is the attitude that one should have towards one's own characteristics, to find out by means of an objectivity, what is it that you are, and that at that time when you see it, that then when you consider it in the moment when you happen to remember the times you <u>were</u> awake, then at that time you start to weigh it, Did that form of behavior of mine, belong in a conscious state?

Again I say it, it is as if you already know, and you don't know, but you consider the question, and you do the best you can by selecting that what you think is the most right or ideal way, and again you put it to practice. And with that you get more material, and again you consider it, you weigh it. The closer and closer you come to the constant weighing process, the evaluation, and each time introducing the necessity for that what means going from one level to another... that is, all the time introducing the element of an objectivity, that is an element of freedom from existing conditions, when you go from one state into another. That is really objectivity. It is the freedom from prejudice. The freedom from having determined already in advance, the freedom from believing that that what is your working hypothesis is already your axiom, the freedom for thinking that that what you now consider a concept for eternity is already absolute, the freedom from ever being fooled by the idea that you are already God and sitting at his head. This is really the thing that takes place and this constant changing from one concept to another, but all the time, what is the characteristic? Everything that runs through it as a thread, a golden thread from the beginning to the end; it is honesty. It is that what you believe in to be the last word of truth. On that you must stand. This is the thread that you keep on weaving, and with which you hope that you will go from one level to another when the thread has been spun. It is as if a spider helps you to bring it from the higher level to the lower, it is sometimes as if it is a lasso that you throw out from earth to reach a point so that it can be attached and then you can climb up. And most times it is like the trick of throwing a rope up to the sky and somehow or another it remains workable and you can actually climb it, although you don't believe it and when you do, you see it is possible. The fact of knowing that Kundabuffer does not exist. The fact of knowing that you are enprisoned and that you could be free.. The fact that you know that you have to work and still that there is something that makesyou doubt it, that you can do it. The fact that you know that you have something to do in this life, and not willing to do it because you are afraid of losing yourself. When one knows that that what is eternity exists in oneself, and that what is absoluteness is now and can be reached, it is as if one at any one time knows that that what one can count on can be there and that at any one time that what is one's nature can be forgotten and can be

killed, it can be left. That what is your astrological chart can be covered up because you know and you stand on that and work with it as materials, and that that you prepare in your laboratory will have ultimately the power of life, and yet at the time, when you make this elixir, this ambition in you, this holy intuition of your life of knowing, at that time that what will happen is an explosion which destroys your laboratory. And that what remains in you because you have gotten wings to fly with. Kesdjan has wings. Kesdjan has that emotional density quality of lightness. Kesdjan will not stay on earth until it could remain bound. Kesdjan can choose to be away from the physical body, or it can go up to whatever there is of soul. It has kinship to both. Whatever it is that man wishes to do with his Kesdjanian body to remain on earth may determine whatever form Kesdjan has to take. It can express itself as an emotion in ordinary physical behavior of man, and it can also be entirely free form man. That only to the extent that he understands what is needed for the development of soul, and again in that Kesdjan will be sacrificed to the building of soul particularly the last part of soul when it starts to grow in connection with that what becomes cosmic for man. Again it is life, and again it is work and again it is responsibility. I am telling you, I place it on you, I tell you you have to do it. I tell you it is your duty. I tell you because you happen to hear, and if you cannot do it, do not come anymore. Stay away because you must, you must when you wish to come, you must have this wish that you want to Work because it isn't Work it isn't worth a damn. All it is is a nice little chatterbox, and a little enjoyment at a tea party...FOO, FOO! as Gurdjieff would call it, Hasnamusnian study and titillation in the head. Either you are a man and you wish to strive towards One, and then you wish to Work, for the time being this is your working hypothesis, nothing else! You can remain interested in a variety of other different things, okay, but they have to point to one thing, that is the freedom for yourself in this life, <u>NOW</u> as you are now leaving this room, and as you will be home and as you go to bed, and as you wake up, and as you will be tomorrow morning. I started by saying that what happens to you when we are out of this room and I say Good night everybody! And this time I tell you, <u>you hold onto yourself</u>, you disappear, <u>quick</u>! No talk, talk, talk tonight. You just fly out of this room, and then you disperse on the street. And stay with yourself five

minutes, maybe ten, to hold on to that maybe what is the reality within yourself, you owe it to yourself to do that. And those who have little tasks to fulfill by putting the chairs away and so forth, they do it quietly. But go, go now, and stay with yourself and dare, dare yourself to try to make an attempt to remain awake, or at least an attempt to be aware of yourself, and to see if your consciousness and your conscience can be expressed in a will of your own, and not to be dependent onoutside influences which all the time will take you and keep you in bondage. So that is the little task, for two weeks every once in a while remember it, but for tonight, the reality of the application, and I beg of you to try to do it, to try to be honest, as Gurdjieff would say, 'try to be honest for once, see what you can be'. Good night everybody.